in America and South Africa, and has restored Jewish life in Central and Western Europe, where it was showing clear marks of decay. Without immigration from Eastern Europe, the small Jewish communities in England, France, and Belgium would probably have lost entirely their Jewish character. Also German Jewry, without the influx of East European Jews and their much larger families, would by now show much more clearly the consequences of its declining birth-rate; small numbers and lack of religious interest would have rendered its Jewish communal life even weaker than it was anyhow at the beginning of 1933. Immigration has thus maintained, numerically and culturally, the existence of the Jews in Central and Western Europe,

(c) *Internal Migrations*

Migrations within the territory of the same country are of importance only where there are local differences in the cultural and economic level, and where the migrations show a definite trend. This was the case of the Jewish migrations in Germany and Russia.

In Germany they were specially marked in Prussia. The Jewry of the Polish provinces, acquired by Prussia between 1772 and 1815, turned its face to the West. Even in 1837, of the 145,364 Prussian Jews, 101,152, *i.e.* 70 per cent, still inhabited the former Polish provinces, the ancestral home of a majority of all Prussian Jews. In 1871 the

Jews inhabiting the five Eastern provinces—East and West Prussia, Pomerania, Posnania, and Silesia—formed 31-8 per cent of German Jewry; in 1890, 24-8; and in 1910, only 17-4. When in 1919 most of Posnania and West Prussia, and part of Upper Silesia, passed under Polish rule, the vast majority of their Jews emigrated to Germany. While originally the provinces of Germany neighbouring on Poland had the highest percentage of Jews, a wide zone with very few Jewish inhabitants now intervenes between the German and the Polish Jewries. In 1925, 22,535 Jews inhabited